[illegible] or goat whom the Vandia are suspected), small go laughter. On the list of ever's edible or fishes ( ) a published whole milk, heavy-white and white earth.

Ghosa is generally believed to be due to the anger of an ancestral spirit, to the spite of an evil spirit, or to witchcraft. Sometimes, on the other hand, it is thought to have a natural cause. When a person is taken ill the relatives often see to see that the illness has a natural cause, go to a Vandi diviner of the kind called sakapan. Diviners used to change the Vandia [illegible] the of [illegible]. If the cause was witchcraft, and if [illegible] it was due to a spirit, the [illegible] was done in the same country where there is malaria, and after the wizard has taken with spun and knife, they have it was a natural illness, therefore plan, and did not consult a diviner.

If the cause was found by the diviner to be witchcraft, the witch was [illegible] followed according to the methods employed by Vandi diviners, and the sick man's relatives went to the witch's hut, pulled him or her violently open to the face and said: "Come and let be well so that he may recover". The sick person made them to which on his face, shook and fully with the tail of a [illegible] or with wood-ash laughter. If the witch refused, the practice was, especially if it was a woman, to tie her to a tree by a thong the other end of which was drawn tightly round the forehead, and then flog her severely till the prosecutor to do other was necessary. When this had been done, the witch was thrown out of the town.

A witch might be of either sex, but they were generally women. It can it is said that there have been no male witches among the Vandia for many years: they say, too, that they have also no female witches either. Whether or not this is true, I certainly could hear of no case of witchcraft where a Vandia was believed to be responsible. This does not mean, however, that the Vandia are entirely free from this evil thing, for sometimes they are [illegible] by Vandi. When this has been shown, by divination, to have been done, the Vandia go to the Vandi who live near the witch and ask for their help in dealing with him or her. This the Vandi generally agree to, so they the witches as were from the Vandia, and the witch is then dealt with according to Vandi procedure. One of the allegations made by the Vandia against the Vandi in 1928 was that they did not want Vandia to live in the Vandi Land Unit (Reserve), and that they were using Vandi witches to get rid of them.

The reason that Vandia go to a Vandi diviner (sakapan) for the discovery of the cause of illness and witchcraft is that they have no diviners of their own, for the people among them known as pakpiti are not like the Vandi sakapan, diviners, but simply people who HAVE been to see illness and consult go with assistance from more and plants, herbalists whom the Vandi would not [illegible]. These sakapan (pag sakapan), however, [illegible] able to make herbal medicines, prepare charms to prevent people from witchcraft and the evil eye. Children may necklaces of specially [illegible] sakapan to Vandi to protect them against the evil eye, and [illegible] small pieces of the wooden into, each about 1 cm. long, and to them [illegible] or a charm against thunderbolts.

[illegible]

[illegible]

[illegible]